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others (see Pl. 4). Here the women work, cook, and gossip; the men may join them if they wish, except the boys wearing the *upi* (leaf hat connected with puberty ceremonies), to whom all that portion of the village is rigorously taboo.

The interior is alike in all. There are no dividing partitions. The floor is the bare earth, trodden hard. The only furniture is a row of broad planks propped up on small logs, along one side of the hut, which serve as beds. Short lengths of bamboo are used as pillows. Between each plank is just space enough for a small fire. There is probably a place for roasting taro with the aid of hot stones, the native oven, at the farther end of the hut near the women's entrance. Cooking pots, the cleaned-out coco-nut shells used to store water, packs for carrying taro, and a few personal possessions, lie on the ground; sometimes a plank is laid across two poles to form a shelf on which such objects can be kept out of the way. Bundles containing more valuable property hang from the rafters, tied up in banana fibre or old loin-cloths. Every returned plantation hand is the proud possessor of a wooden box with lock and key, part of the kit which must be provided by the employer for each of his 'boys' when they 'sign on', which he displays in a prominent position. All sorts of treasures such as medicine bundles, knives, &c., are stowed away between the thatch and the supporting rafters. Nets and banana-fibre straps for carrying burdens hang over the cross-poles that form part of the framework of the hut, and there is usually a basket containing some pieces of cold taro in case any one feels hungry at a time when it is not convenient to cook.

As a rule, the household consists of father, mother, and children. In the case of polygynous marriages, each wife will usually have her own hut, particularly if she has children, and the husband distributes his company as he pleases, spending a certain amount of time with the woman who ranks as his chief wife, but most of it with the one who for the time being stands highest in favour. A wife who is old or incapacitated, or one whose children have all started out for themselves, will often share a hut with one of the other wives, not always amicably. In some of the Buka villages large huts are now built, housing all the wives of one man; the interior of these is partitioned off into rooms for each. An aged parent of either sex may also form part of the household, the taboo between mother-in-law and son-in-law being relaxed when the former is old.

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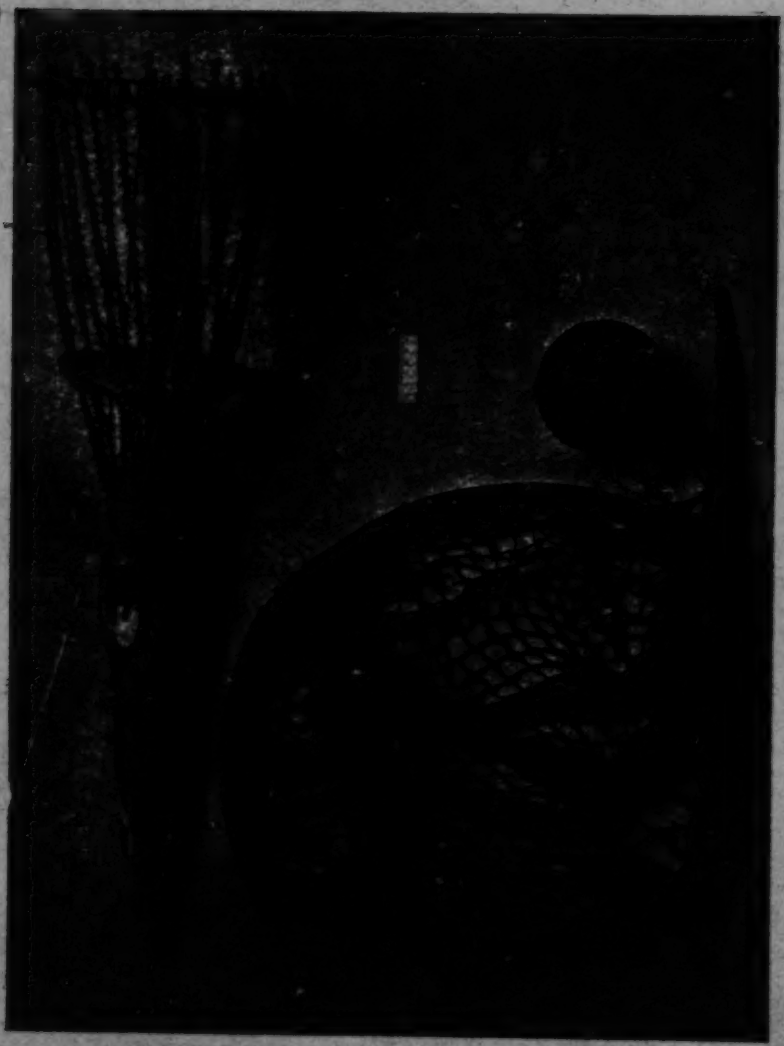

THORN-LINED FISH-TRAP AND LANDING-NET WITH BAIT BOX

[facing p. 331]

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furnished with bone barbs as are the spears formerly used in war, and now kept for ceremonial purposes.

When a large number of pigs is required for some feast, a drive is organized in which all the men and boys of the village take part. Even quite little boys will be allowed to join, but the women do not go. 'It isn't women's work', they said when I asked if the women ever helped on these occasions. But, as usual, they made an exception in my favour, so that I am able to give a first-hand description of the procedure.

They use a series of long nets, made of heavy string, consisting of a number of fibres of the plant used for string-making twisted together. The form of knot is the same as that used in fishing-nets, but the mesh is very large. It is measured round a wooden gauge shaped rather like the business end of a spade. Not every village possesses these nets; those who have none borrow from their neighbours. A narrow path is cleared through the bush to allow of the nets being fixed end to end. About six nets are usually employed, they stretch for a distance of several hundred yards. The nets are pegged down with bits of wood, and kept taut by means of canes and tree stumps. Through the top is threaded a stout cord, carefully fastened to a stump at the end of each section. The height of the net from the ground to this cord is about 3 feet. Men sit or squat at short intervals along the line waiting to catch and tie the legs of any pig that is stopped by the net. Behind the line of nets, at some distance, the rest of the party and all the dogs form a wide semicircle, and gradually close in upon the nets. They shout and slash at the bush with their knives, driving any pigs which may be within the enclosed area up to the nets. Frequently one of the animals breaks through and escapes. This inevitably leads to recriminations among the men watching at the nets, and arguments as to which of them ought to have been brave enough to have prevented this catastrophe by putting his spear through the pig. Wounded boars can be very ferocious, and I have known men to be badly hurt by them. It is said that sometimes men are killed. After each such drive the net is taken up and reset in another place farther on. This process may be repeated many times during a day's hunt.

It not infrequently happens that one of the pigs thus caught turns out to be some one's property, since the village pigs have the run of the bush. A domestic pig will be recognized by the

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Opossum are sometimes required for ceremonial purposes. Large quantities of them must be caught before going out to cut the *pa'i* (ridge-poles) for the long house to be used at the *wata-wutſ* ceremony. They are necessary also to the performance of one of the rain-making ceremonies, where they are offered to the *wur*.

Iguana

Men and boys go to the bush and look until they find an iguana in a tree. Then one of the party climbs the tree and startles the animal, which probably either falls down or tries to escape; in either case it will be caught by other men waiting at the tree-foot. It is killed by blows from a stick.

I do not know of any magic connected with iguana hunting. Perhaps its absence, or relative unimportance, if it exists, may be explained by the fact that these creatures are not much desired as food, and are therefore but little sought after.

Birds

Birds are shot with bow and arrows, the latter being made of the mid-rib of the sago-palm leaf. The much larger and more elaborate arrows formerly used for war are now reserved for carrying at ceremonies, and are never used for hunting. But the same bow is used in both cases. Some of the little boys are very skilful in the use of these sago-palm leaf arrows.

Birds are also taken with nets. A man and a boy will go out before dawn; the man will climb a tree and stretch a net across it, keeping it taut by means of a stick. As the birds fly across it they are caught in its meshes, and the boy goes up and brings them down.

There is also a form of trap or snare used for taking birds. It is called *watrū*. I have not seen it in use, but two of the men constructed one in the village square for me to see how it was done (Fig. 11). Two sticks are placed upright on the ground, about 18 inches apart. A sapling is chosen, or put in on purpose, about 3 feet away from them. Its top is bent over, and a piece of fibre tied to it. At the other end of the piece of fibre a small twig is fastened. Two sticks are placed horizontally one above the other, passing from one of the uprights to the other. These are not fastened, but are held in place by the tension of the sapling pulling

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9. Thorn-lined trap.
10. Stunning and poisoning.
11. Drives.

METHODS USED BY WOMEN ONLY

12. Barricade of leaves.
13. Women's hand-net.
14. Basket.
15. Groping with hand under stones.
16. Collecting shell-fish.

METHODS USED BY BOTH SEXES

C. *Freshwater fishing.*

17. Hand-net.
18. Dam made of leaves.

METHODS USED BY MEN ONLY

A. *Open sea and lagoon fishing.*

The outrigger canoe is used in these methods, and as a rule the fishermen do not go very far out, preferring the smoother water off the lee shore, though they do, in favourable weather, also venture into the open sea. Women do not take part in these excursions, but there are none of the sexual taboos which are observed in connexion with bonito fishing.

1. *Net on frame.*

The net (*ū bean*, P.; *ēb*, K.[1]) is made of native fibre-string. This string is made of the tough fibrous layer underlying the skin of the stem of a running creeper called *karēb*, by rolling on the bare thigh. It must be made in short sections, as the creeper-stem is furnished with a series of nodes at intervals of six or seven inches, at which the fibre breaks off when stripped. The short lengths are joined by twisting the ends between the fingers. For the finer string, two strands of this fibre are sufficient. The action of rolling on the thigh is called *kanun*. This suffices for the finest nets for catching small fish. For lines intended for bonito and for nets for bigger fish several strands are twisted together on the thigh, and three sets of these are rolled (not plaited) over and over each other

[1] P. = Petats dialect, K. = Kurtatchi dialect. The native terms given are in the Kurtatchi dialect unless otherwise specified.

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with one hand while held between the first and second finger of the other. The word for making string by twisting thus is *sĕ*. The string is made in all the villages of Buka and the north coast of Bougainville. The village of Hanahan has a reputation for making the finest nets.

Both string-making and netting are occupations for men only. In making a net, one end is tied to a pole or some convenient object, often the ridge-pole of a hut, and the netting is done from side to side across the width of the net, with the help of a netting needle consisting of a piece of cane about a foot long, split at both ends. The string is wound round this and the whole needle is pushed through the mesh. A short flat piece of cane is used as a gauge. The knot is similar to that used in our own fishing-nets.

The frame (*ĕviat*) is of bamboo, a stout cane for the proximal end, with a smaller cane lashed to it at its distal end; this may be followed by a still smaller one, till the required length is obtained. When the net is fixed, the distal end of the frame is pulled over into a curve. The distal end is fixed first, the string at the outer edge of the net being caught in a slit at the end of the frame. The other corners of the net are tied on to the frame (Fig. 13*a*). In the larger nets a separate piece of bamboo fixed at an angle to the main part of the frame supports the proximal end (Fig. 13*b*). Some men also make small nets in the same way, and add a handle (Fig. 13*c*). To fix a net on to the frame is *nui u ĕb*. It is done just before starting out on a trip; the nets are then placed in the canoe frame downwards, with the proximal ends protruding from one end of the canoe. On returning, the net is at once removed from the frame and stretched on branches or on the beach to dry; the frame, released from its curve, is put up in the lower branches of a tree.

These nets are used in pairs. They vary greatly in size; a large pair will be as much as a man can lift. I have seen quite young boys using small pairs. The longest net, used for deep-sea fishing, is called *kabir*; many kinds of fish are caught by it. The names of some of them, in the Kurtatchi dialect, are *aunots*, *susui*, *metapusi*, *tamaget*, *nomno*, *mutul*, the last being described as a very large fish (about 4 feet long, as indicated by a gesture) with a square mouth. Another long net is called *kakawi*, and is used especially for catching *kari* (mullet) on the reef.

Fishing with the *ĕb* is carried on either by a number of canoes working in conjunction, or by single canoes, in which one man

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226 paddles while another manipulates the nets. One of the pair, held by its middle, is also used without a canoe, the men walking along the edge of the reef at low tide and sweeping the water just beyond the reef.

Another method, which I have not seen, and for which the sea at Kurtatchi is unsuitable, is thus described by Mr. Gordon Thomas as he saw it off the island of Pororan: Each man holds

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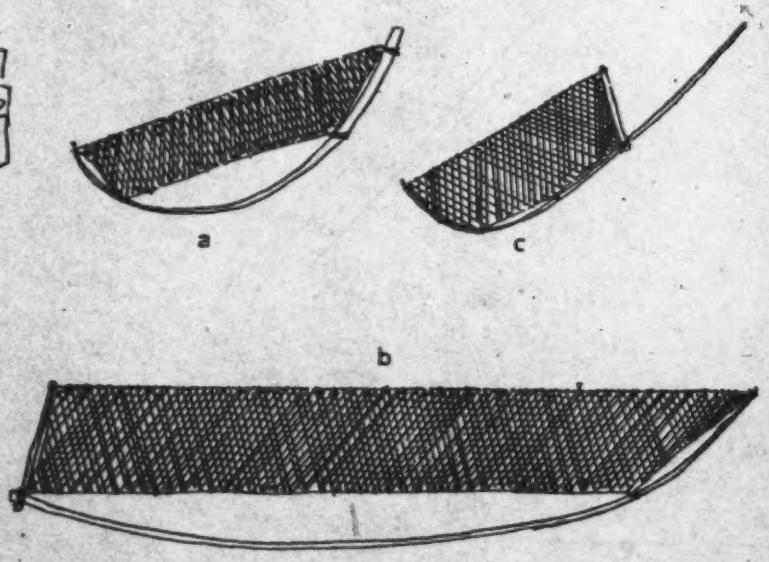

FIG. 13. Methods of fastening net to frame.

a net in either hand and forms one of a large extended semicircle. These nets are from 10 to 12 feet in length, and in the daily fishing excursion which is taken at low water among the coral reefs, there are from twenty to thirty men. On a shoal of edible fish being sighted, each man leaves his canoe, and stepping into the water, which rises sometimes to his neck, takes his place in the extended semicircle, the point of his net touching that of his neighbour; thus a complete semicircle is formed; two or three canoes then approach the opening of the half-circle, driving before them the fish, which become enmeshed in the nets.

Flying fish (*magalut*) are said to be caught with the *ēb*. I neither saw nor heard of any floats for catching flying fish such as are described by Ivens in the SE. Solomons (1927, p. 384).

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226 be done just before setting out, fish will come to your canoe. If another canoe comes up to fish near you, it should be rubbed off, then the intruder will not be able to catch any fish. It is used especially in fishing for deep-sea fish, called *yapur*, *malaisa*, *tayini*.

226 *Gotois* (a small tree).
824 Rub the canoe with the leaves of this tree, and then a lot of fish will come to your nets.

Pako (a creeper).

Rub its leaves between your hands. Chew its root with betel-mixture. Rub both on the net. This is especially good for catching the large fish called *makō*.

Wadodowo (a large tree, which bears berries much liked by birds).

Chew a piece of a large root with betel-mixture, spit on to your palm and rub on net, then fix a piece of the root on to the net.

226 2. *Troll line.*

A heavy line (*palaŋon*) is trolled, without a rod, behind a canoe, for catching large deep-sea fish, of several varieties.

226 *'Medicine' for catching fish with* palaŋon.
824 *Katʃian* (tree resembling an areca-palm).

Take the root and some leaves, rub them together in your hands with lime, and rub on to the line. Chew root with betel-mixture, spit on your hands and rub over line. No use for bonito.

3. *Rod and line.*

226 Deep-sea fish are also caught from outrigger canoes by means
227 of a rod (*ara*) of bamboo often in two or more sections lashed
[283] together, tapering towards the distal end. A strong line is made by plaiting together four strands of rolled string. Hooks of thorn
[197 used to be attached to the line, but trade hooks (*unau*) are generally
439] substituted nowadays, when they can be obtained from planters' stores. Small fish, or bits of octopus or trepang, are used as bait. The rod and line is also used by men casting from the edge of the
[266] reef at low tide. (See Fig. 14.) A landing net (*totol*) is sometimes used with it, consisting of a net of heavy string almost circular in shape, supported on a frame of wood in one piece, a branch with
[415 a suitable fork being chosen. With this there goes a cleaned-out
634] coco-nut shell to hold the bait. (Pl. 43.)

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no suitable shore. The 'flipping' method is used to catch fish in rock pools (see Fig. 14, figure at left bottom corner). 226

13. *Small net.*

There is a small hand-net (*batsuts*, K.) peculiar to the women, used to catch fish in rock pools left in the reef at low tide. In shape it resembles the *ĕb*, but is much smaller, and of finer string. To ensure success with this, the following 'medicine' is used: 226 227 286 824

Paparau (a large tree).

Small pieces of the roots of this tree are chewed with the betel-mixture and spat on to the net. Men are not allowed to use this medicine.

14. *Basket.*

A certain form of basket (*bona*, K.) is in great demand among the women of Kurtatchi for fishing the rock pools. Two are required, one is held in the hand and its mouth pressed against likely crevices and openings, the other is carried on a cord round the waist to receive the result of each attempt. These baskets are different from the *aumat* used at Petats with the festoon of leaves, being much more closely woven, of softer material, apparently some kind of grass, and are very pliant. The shape is rectangular, and the two edges lie close together when the basket is not held open. 226 227 285

There is a 'prescription' for use with this method also:

Marawat (a large tree).

Chew the root of this tree with betel-mixture, spit on to a small twig of the same tree. Put the twig into your basket and rattle it, the fish will then come into the basket. [824]

15. *Groping under stones.*

The women do not need either net or basket in order to go fishing. They will never pass a likely looking hole or crevice on a reef without feeling around it to see if there are any fish lurking there, and are very skilful in pulling them out with their bare fingers. They also pile up stones into heaps on the reef in order to provide suitable hiding-places for the fish. These heaps are called *ma'ŏ*. A net is sometimes placed by them. This practice is prevalent in all the coast villages throughout the area. 226

16. *Gathering shell-fish.*

An account of fishing methods would not be complete without mention of the occupation over which the women spend more time